

THE ORIGINALITY
OF THE
HEBREW TEXT OF BEN SIRA
IN THE LIGHT OF
THE VOCABULARY AND THE VERSIONS.

A THESIS SUBMITTED TO THE
UNIVERSITY OF TORONTO

For the Degree of
DOCTOR OF PHILOSOPHY

— BY —

WILLIAM ROBERT TAYLOR, B.A.

NATIONAL LIBRARY
CANADA
BIBLIOTHÈQUE NATIONALE

THE ORIGINALITY
OF THE
HEBREW TEXT OF BEN SIRA
IN THE LIGHT OF
THE VOCABULARY AND THE VERSIONS

A THESIS SUBMITTED TO THE
UNIVERSITY OF TORONTO

For the Degree of
DOCTOR OF PHILOSOPHY

— BY —

WILLIAM ROBERT TAYLOR, B.A.

BS1765
-39

TO THE SENATE OF THE UNIVERSITY OF TORONTO :

I have examined the thesis of Mr. W. R. Taylor, B.A., on *The Originality of the Hebrew Text of Ben Sira*, and certify that in my opinion the thesis is a distinct contribution to the knowledge of Hebrew, and recommend that it be accepted for the degree of Doctor of Philosophy.

(Signed) J. F. McCURDY,
*Chairman of the Board of Examiners
of the Oriental Department.*

JUNE 4th, 1910.

I hereby certify that the thesis above mentioned has been accepted by the Senate of the University of Toronto for the degree of Doctor of Philosophy, in accordance with the terms of the statute in that behalf.

(Signed) JAMES BREBNER,
Registrar.

JUNE 15th, 1910.

PREFATORY NOTE.

The limitations of space have affected the form and expression of the present Thesis in general, and especially in the presentation of the argument from the vocabulary (section B.) In the evidence from the Versions (section C) the argument is necessarily cumulative, and, at a future date, I hope to utilize some material which I have at hand, and to present the results of further and wider investigation.

The citations are based upon Peters' edition.

In the treatment of the text my obligations to the principal editions, commentaries, and special monographs, will be everywhere apparent. For the Greek and Syriac versions, Swete's edition of the Septuagint and the London Polyglot have been used. I have disregarded the Old Latin in the present brief essay, because in character and origin it is of secondary importance for my special purpose.

CONTRACTIONS.

B.A.—Biblical Aramaic.

B.H.—Biblical Hebrew.

B.S.—Ben Sira.

E.B.—Encyclopædia Biblica.

G.—Greek Version of Ben Sira.

H.—Hebrew Text of Ben Sira.

M.—Marginal gloss in Ms.B.

N.H.—New Hebrew.

P.—Peters.

S.—Syriac Version of Ben Sira.

Sm.—Smend.

Str.—Strack.

A. An Examination of the Vocabulary of Ben Sira cc X-XL.

I. WORDS WITH LATE MEANING :—

x. 1, **סבין**, late and technical in meaning, "one who has understanding, i.e. moral perception; common in B.S. and Pr. (cp. Pr. viii. 8, xvii. 10.24, xxviii. 2.7.11).

x. 2, **פרע**, cp. Pr. xxix. 18, "the people is let loose or lacks restraint, **פרוע**, unrestrained, unbridled, licentious, *ἀκόλαστος*, cp. II Chron. xxviii. 19, **הפריע**, to act wantonly.

x. 16, **עקב**, B. H. heel, footprint, cp. xii. 17; here, trace or (cp. xiii. 26) mark.

x. 28, **בעם**, (G., S., so P., Sm.,) sense, discretion; becomes more common in later B. H. (cp. Pr. xi. 22, xxvi. 19, Jb. vi. 6, xxii. 20).

xi. 10, **נקה**; the stich is a quotation from Prov. xxviii. 20. He who makes haste to be rich, i.e. uses unjust methods for acquiring wealth, **לא ינקה**, will not get off, be acquitted, escape penalty. This is the ordinary sense of the word in B. S. (cp. xl. 15, xxxi. 5, xvi. 11, ix. 12, vii. 8).

xi. 12, **יותר**, B. H. Qal = to remain over, only in Part., cp. I. S. xv. 15, Hiph., to excel, to make abundant; here it has the meaning of Qal Part., to be abundant (late), cp. noun **יותר** = excess.

xi. 16, **חשך**, ignorance, so in Jb. xxxvii. 19, Ec. ii. 14 only; Ps. lxxxii. 5, **השכה**; cp. Rom. i. 21, Eph. iv. 18.

xi. 30, **רובל**, a slanderer; B. H. **רכל** = to go about; B. H. and N. H., **רובל**, a trader; B. H. **איש רכיל** = slanderer.

xi. 31, **סחמסד**, B. H. desirable things (cp. Ez. xxiv. 6, desire of the eyes = prophets' wife; here, directly personal = darlings, near ones, relatives, cp. xi. 34).

xii. 3, **טובה**, thanks, so vs. 1; **צדקה** = alms (a good work? Sm.) a specializing of righteousness, cp. iii. 14, vii. 10, xvi. 4?, xxxi. 11 (G.).

xi. 30, רָגַן, B. H. Niph. part. = backbiter; so Pr. xvi. 28, xviii. 8, xxvi. 20.22.

xii. 12, לָמַח, lest. cp. viii. 1.1a. (Str. P.), xii. 5.12, xxx. 12; Dan i. 10, Cant. i. 7; so לָמַח, Ezr. vii. 23, Gen. xxvii 45 (G. = μήποτε Jon. ii. 17 ὅπως μή); not so in B. S. xi. 10 as Buhl states.

xii. 17, סוֹסֵךְ, B. H. sustain, uphold (secondary meaning), poetical and figurative. Here it takes this secondary meaning directly: a man who gives aid or support, so li. 7, Is. lxiii. 5, cp. Ps. cxlv. 14.

xii. 18, לָהַשׁ, slander, B. H. root signifies (1) whisper, then connected with (2) serpent-charming (3) amulets (whisper of prayer), Is. xxvi. 16. Here, whisper of intrigue, G. πολλὰ διαψιθυρίσει. Note the use of ל, meaning "at," cp. vs. xii. לִימִינֶךָ (so Ec. x. 2) and לְאַנְחָתִי; but S. reads here: at my words תַּתְּכֶם.

xiii. 6, הִשְׁעִי, Levi and others think the root to be שָׁעַע. In B. H. Pilpel means to sport, take delight in (cp. Is. xxix. 9, lxvi. 12) and always in a good sense, but here Hiph. in a bad sense: mock, jeer at, Aram. wheedle, fawn upon.

xiii. 17, בָּאֲצֵל, B. H. Niph. only Ez. xlii. 6: be withdrawn, shortened: here, poor (straitened)—xiii. 26, עָבַל in sense of toil, labour, Pr. Ec.

xiii. 26, שִׁינ, (root שָׁנָה or שָׁנָה), a moving back or away; here, solitude, retreat, cp. I K. xviii. 27; no parallel in Aram. or Syr. (cp. Smend's emendation).

xiv. 11, הִדְשֵׁן Niph. or Hithp.; B. H. to be or grow fat; here, to make oneself fat, i.e. be glad, make merry; cp. Pr. xv. 30; so B. S. xxvi. 2; in xliii. 22, quench, i.e. make pleasant.

xiv. 17, הָקָה, fate, "Die Hoelle ueber die Lebendauer der Menschen bestimmen sollte," (Smend.); cp. Jb. xxiii. 14, B. S. xli. 2, xi. 20, xvi. 22 (task).

xv. 1, תִּפְשֵׁ תוֹרָה (cp. Jer. ii. 8, here referring to the faithful

in general; **יִדְרִיכְנָה**, reach, attain to (so G. cp. Ju. xx. 43: overtook them); in Aram, S., Ar., the same meaning is found.

xv. 14, **הוֹתִפִּי**, his seizer. Text demands something like Syriac **יִצְרִן**, his will. Sm. suggests **הִתִּיכִי**, his decision or will (N. H.); but Levi notes **הִתֵּךְ** and **צִר** as synonyms l. 4. Some copyist has inadvertently read **יִצְרִי** as **צִרִי** and perhaps with l. 4 in mind either himself or a later copyist has written **הוֹתִפִּי**.

xvi. 11, **יִנִּיה**, to make to shine, never so in B. H. where it is used of lighting a way directly or, in such an expression as Ps. xviii. 29 (metaphor); prob. with Levi, read **יִנִּיה** (cp. v. 6). The distich is not original but is added from v. 6d.

xvi. 17, **כַּבֵּד**, numerous (rare), cp. Num. xx. 20, I K. iii. 9; **בְּקִצִּית** among all, cp. **מִקְצִית** I K. xii. 31, xiii. 33, 2 K. xvii. 32.

xvi. 19, **יִסְדִּי**, in B. H. **יִסֹּד** is used for foundations of the earth, cp. Ps. xviii. 16.8, Mi. vi. 2 Is. xxiv. 18, **יִסֹּד** for foundations of city, gates, men (fig. Pr. x. 22). So the author betrays his removal from the classical environment which he simulates.

xvi. 7, **נִשָּׂא**, to bear an offering, I Ch. xvi. 29, Ps. xevi. 8, Ez. xx. 31; xvi. 22, **צִוֵּם**, (G. **יִרְחֹק**, but Levi thinks text sound); B. H., compress, but here, observe, do, cp. Aram., to worry oneself; i.e. to worry oneself about the law is to observe it. This meaning is new.

xvi. 25, **בְּמִשְׁקָל**, G.: *ἐν σταθμῷ*; B. H. weight, here, in measure, cp. I Chron. xxviii. 16. This is peculiar to B. S.; **הִצְנֵנִי**, cp. Mi. vi. 8: with care, carefully.

xix. 1, **יִתְעַרְרֵי**, (Hithp. of **עָרַר** or **עָרַר**) cp. Jer. li. 58. Polel, Is. xxiii. 13; Qal, Is. xxxii. 11. B. H. to be laid bare, to come to poverty; but the word is a strange antithesis to **יִתְעַשֵּׂי**. We should expect a word more commonly and directly associated with sense of poverty. G. **יָפַל**; perhaps original was **יָדַל**; cp. Ex. xxiii. 3, Ex. xxx. 15 (P). Pr. x. 15, xxii. 16, xxviii. 11, Pr. xix. 4.

xxx. 14, **חַי**, sound, healthy, Ex. i. 19; xxx. 15, **חַי שָׂאֵר**, cp. Pr. xiv. 30. In late writings: P., Ps., Pr. **בָּשָׂר** is body in general sense or as opposed to **נֶפֶשׁ** (Ec.). **שָׂאֵר** not so used except Pr. v. 11, xi. 17.

xxx. 11, **מִיּוֹכָר**, cp. xli. 16, here: etiquette; B. H. instruction, teaching, in xxxii. 2 G. *ἐνδοκασία*, xxxi. 17 *παιδείας*, manners.

xxx. 15, **סָבַב**, B. H. recline at table, cp. i S. xvi. 11 (Qal), see B. S. ix. 9 (Qal), xxxii. 1; **נִבְחָר**, elegant, refined.

xxxii. 20, **נָקָה**, cp. Is. viii. 14, stumbling block.

xxxii. 21, **חֶתֶק**, (**בַּחֶתֶק**), B. H. prey (Pr. xxiii. 28) here, robber (l. 4). Levi thinks the word means robbery in l. 4; but it is parallel to **צָר**, a concrete word. M. reads **רִשְׁעִים**, G. **נָקָה** prob. mistake for **חֶתֶק**.

xxxvi. 3, **הִנִּיחַ**, Levi translates, Étends la main; M. has **יָד**. Prob. we ought to read **עָז** (cp. Ps. cxlv. 4: **עָז** parallel to **נִבְרָה**), **עָז** being lost through similarity to **עָל**; **יָד** may suggest **הָיָה**, i.e. **הִנִּיחַ הָיָה עָל**.

xxxvi. 10, **קֵץ וּמוֹעֵד**, the end = "la fin d'oppression; l'époque est celle de la délivrance; so Levi, p. clxix. (cp. Dan. xi. 27-35), who thinks of the late national hope of Judaism (cp. vv. 12.13: **אִסּוּף בְּלִשְׁבֹּטֵי יַעֲקֹב**).

xl. 23, **נָהַג**, Niph. to be useful, to be made use of, cp. Ec. ii. 3; B. S. iii. 27.

II. LATE WORDS:—

x. 1, **מִבֵּן**, see under I, x. 2, **מִלֵּין**, cp. Pr. iii. 34, i. 22, Jb. xvi. 20, xxxiii. 24, II Ch. xxxii. 31, here, counsellor, term applied a minoribus ad maiora, "counsellors" being "interpreters" of the law.

x. 23, **מִשְׁכִּיל**, (Pt. as substantive) B. S. x. 23.25, xiii. 22, xlvii. 12; **דָּל**, Wis. Lit. and late poetry, B. S. iv. 4, x. 23.30, xi. 1.21, xiii. 2.19.23.22, xxxv. 16.21.

x. 24, נדיב, (1) generous, noble, (2) noble in rank, B. S. vii. 6, viii. 2.3, x. 24, xi. 1, xiii. 9, xxxviii. 3, B. H. in poetry (I S. ii. 8, Num. xxi. 8) and late writers Jb. xii. 21, xxxiv. 18, Pr. xlvii. 10, Cant. xxvii. 8.

x. 30, אינכה, Cant. v. 33, Est. viii. 66 only, (cp. Syr. אִיכְנִי = אי + כנה : how ?

x. 31, יתר, as adv., overmuch, in excess, Ec. xii. 5, vii. 16, Est. vi. 6, cp. N. H. יתר, more, or Aram. יתר מן (Ru. iii. 12, Targum).

xi. 4, קלם, cp. Ez. xvi. 31; but G. and S. read קבין. In xi. 4, G. has ἐπαίρου = קלם; xlvii. 15 = to praise or extol, acc. to Dalman a foreign word (καλῶς). If text in Ez. is right then קלם there and here is the same mock, deride, with accus. in Ezek. and ב in B. S. like מאם. G. has confounded קלם to despise with N. H. קלם to praise.

xi. 7, סלף, B. H. pervert, overturn, Jb. xii. 9, Pr. xiii. 6, xxi. 12, xix. 3, xxii. 12; B. S. blame, find fault with, xi. 33.

xi. 11, עביל as verbal adj., only in Ec. ii. 18.22, iii. 9, iv. 8, ix. 9, B. S. xxxi. 4.

xi. 14, ריש, only in Pr. xxviii. 19, xxxi. 7, xiii. 18, xxiv. 34, x. 15, xxx. 8, vi. 11, B. S. xi. 14, xviii. 32, xxxvii. 9, xli. 6.

xi. 16, סכלות, only Ec. ii. 3.12.13, vii. 25, x. 1.13, Aramaic noun-form.

xi. 18, התענות, Hithp. of ענה II = G. προσοχῆς—Aramaic; only in Ec. i. 13, iii. 10, B. S. xliii. 8 M.

xi. 27, סוף, late synonym of קץ, Ec. iii. 11, II Chron. xx. 16, Jon. ii. 20.

xi. 29, רבל, late, see under I—xi. 30, לצים, Qal, only Pr. and Ps. i. 1; xii. 12, אנהה, poetical and late: Jb. iii. 4, xxiii. 2, Ps. xxxviii. 10 (text corrupt); אנה, B. H. only in Hiph.; here in Hithp. cp. xii. 12, xxv. 18, xxx. 20; in Qal xxxv. 18, acc. to Levi; Hithp. to afflict oneself.

xii. 16, **בַּהֲמִיחַת**, Ps. cxl. 11, only: pit, i.e. watery pit, comp. Arabic, hamara, to pour.

xiii. 5, **בָּאֵב**, be in pain (late) Jb. Pr. Gen. xxxiv. 25 (P?) II K. iii. 19, here, mental pain; cp. Pr. xiv. 13—xiii. 24, **וַיֵּדֶן**, B. H. Ps. cxxiv. 5 only, plur and figurative—xiii. 26, **בַּהֲשֵׁבֶת**, (text doubtful, cp. Smend.), Ez., Dan., Est., Chron., Pr., Ps.

xiv. 2, **תַּהֲרֵחַת**, hope; late (except Lament.), Pr. Jb., Ps.; acc. to Smend = **תַּקִּיחַת**, the vindicating fate, as in Pr.—xiv. 12, **תַּעֲנִינִי**, mostly late, in Cant. vii., Pr. xix. 10, Ec. ii. 8.

xiv. 14, **הַמִּזְדֵּד**, Part. pass. as collective, in B. H. only in Jb. xx. 20, Ps. xxxix. 15, **הַמִּזְדֵּדִים**, v. 2; perhaps the word ought to be read *himmûd* (N. H.).

xiv. 22, **רָעַד**, Ps. lxxviii. 17, fig.—xiv. 26, **עֲפִים; עֲנִיף** ((**עֲפִיא**)) only in Ps. civ. 12.

xv. 2, **קָבַל**, (Aramaic loan-word) in Piel in late books, and B. S. xii. 5, xv. 2, xxxi. 3, xxxvi. 26, xli. 1, l. 12.21.

xv. 15, **רִצֵּן**, popular in late books (ן abstr. ending; cp. **שְׁבִתֵּן**)—xv. 18, **נִבְרָה**, popular in late B. H. for might of God, cp. Jb. xxvi. 14, xii. 13, Pss. cxlv. 11.12, cl. 2, etc.—xv. 18, **חֲזָה**, in sense of **רָאָה**; late (cp. Aram. and N. H.—xv. 19, **מַפְעֵל**, only Pr. viii. 22, B. S. xvi. 12.

xvi. 8, **מִגֹּר** (cp. meaning of **שֶׁכֶן**), found in Hex. in P. only; also Jb. Pss.; here it means fellow-citizen, neighbor (agst. Smend, etc.); cp. Aram. *māgêr*, *māgûr*; N. H. *māgôr*, neighborhood. Perhaps in agreement with Aram. it ought to be pointed *māgûr*.

xvi. 8, **בַּתְעֲבָרִים**, prob. denom. Hithp.: be arrogant, mostly late—xvi. 12, **תִּנְחַחַת**, Pr. and Ec.—xvi. 13, **נֹל**, Lev., Ez., Ec.

xvi. 18, **שְׁמֵי הַשָּׁמַיִם**, II Ch. ii. 5, Neh. ix. 6, Ps. cxlviii. 4, lxxviii. 34. Phrase natural to late writers and due to Babylonian influence, cp. Dan. and Jb., God of the Heavens; **מַעַד**, late; II S. xxii. 37 (late appendix), Ps. xxxvii. 31, Jb. xii. 5, Pr. xxv. 19.

xvi. 19, קצב, cp. Jon. ii. 7—xvi. 25, נבע; חזה, Piel, to declare; chiefly Jb.; cp. Aram. חזי, B. S. xlii. 19; דע (Jb. only), cp. Jb. xxxii. 10. 17. 6.

xviii. 31, שטין, trifle, Jb. iv. 12, xxvi. 14: שטין דבר, a whisper, i.e. a mere trifle of a word; N. H. שטין = accusation, cp. B. S. x. 10.

xx. 31, אילת, Pr. 12 times, Ps. xxxviii. 6—xxv. 16, קדר, B. H. darken, Ez. xxxii. 7, N. H. Hiph., to shew gloom; here, change his countenance; text corrupt at end of stich.

xxv. 17, שהק, Jb. xxx. 30 only, to be black—xxv. 23, כשלון, Pr. xvi. 18 only—xxvii. 5, חשבון, only Ec. ix. 10, vii. 25. 25.

xxx. 12, טפה, cp. Jb. xi. 20—xxx. 14, כסבן, cp. iv. 3b (Babylon. word) meaning poor; B. H. only Ec. iv. 13, ix. 13. 16, (N. H.)—xxx. 15, פנינים and פז, late—xxx. 18, כהם, stop up. Ez., Dan., II Chr., Neh.; גלול, common in Ez., the sing. found here only.

xxxi. 1. 2, נזמה, Pr. xxiii. 21 only; B. S. xlii. 9—xxxi. 8, לח, Wis. Lit.; כסמון, Pr. ii. 4, Jb. iii. 21 only, (Aramaic)—xxxi. 10, נבדק, Levi: נבדק from בדק, Syr. to mend, repair, II Chron. xxxiv. 10 only; B. S. I. 1, נפקד = נבדק; in N. H. in some sense—xxxi. 14, ישט, to stretch out, extend, Est. iv. 11, v. 2, viii. 4, (N. H. and Syr. idem), B. S. viii. 32, xxxi. 14. 18, iv. 31; some emend to תשית.

xxxi. 15, נעל, despise, abhor, frequent in late B. H.; some suggest תנלו—xxxi. 19, יציע, couch, bed, Jb. xvii. 13, I Ch. v. 1, Ps. lxiii. 7, cxxxii. 3, (Levi here יצוריי).—xxxi. 22, בוז, Wis. Lit. and poetry.

xxxi. 23, ירנו בשער, emend to ירנן בו הער (G.) cp. Is. xxix. 24, Deut. i. 27, Ps. cvi. 25 (Niph.), or better: ירנם בו העם, the people will revile or curse him; רנס, late, to stone, Arabic to revile, curse—xxxi. 28, ראי, chosen, cp. Est. ii. 9, i.e. suitable. (N. H.).

xxxii. 1, צִדֵּק, II Chron. ii. 15 only—xxxii. 3, שֶׁב, Jb. xv. 10, I S. xii. 2, B. S. xlii. 8, viii. 9, vii. 14, (G. שְׂרִים)—xxxii. 6, בִּרְקָה, Ex. xxviii. 17, xxxix. 10 (P)—xxxii. 11, בִּפְקֵד, II Ch. xxxi. 13, Ez. xliii. 21, Neh. iii. 31—xxxii. 14, שֶׁהָר, Pr. and Jb. mostly—xxxii. 16, תִּהְיֶה, in B. H. only found in piur.; peculiar to Wis. Lit.

xxxv. 20, זֶמֶן, time, Neh. ii. 6, Ec. iii. 1, Est. ix. 27-31, (Aram., Syr.)—xxxvi. 23, גִּרְנֶת, Pr.; plur. only when meaning neck; here perhaps גִּרְנָן, glutton, ought to be read—xxxvi. 24, הֶיךָ, palate, Jb. Cant., Ez. Pr.—xxxvi. 27, הֶלֶל, Jb. and Is. xiii. 10 only: to shine, Piel to gladden—xxxvi. 28, בִּרְפָא לְשׁוֹן, soothing tongue, Pr. xv. 4—xxxvi. 29, קִנִּין, Pr., Lev., Gen. (P.), cp. Aram. קִנְיָא N. H., קִנִּין.

xxxvii. 11, מִכְסָּר, sale, ware, Lev., Ez., Neh. and Deut. xviii. 8, N. H. idem; תְּנוּמָל, benefit, recompense, Ps. cxvi. 12 only; תְּנוּמָל הַסֵּד, charity, not found in N. H. or Aram.

xxxviii. 8, תְּוִשִּׁיָּה, technical term of Wis. Lit.: sound or efficient wisdom—xxxviii. 11, אוֹכֶרֶת, only in P.; Aram. infin. form: memorial offering—xxxviii. 4, תְּרוּפָה, Ez. xlvii. 12 only.

xl. 13, אֶפֶיק, mostly late and poetical: a channel—xl. 16, דִּיעַד, mostly late and poetical—xl. 19, עֲלִין, exult, rejoice, (Hiph.) xl. 21, בָּר, pure, clean, Jb. Pss. Cant., Pr.

III. RARE WORDS, as compared with Biblical usage.

x. 9, שִׁבִּין (Jb. iv. 12, xxvi. 14); צָהַב, Ezr. viii. 27, both N. H.

x. 16, בִּאטָא, Pilpel, sweep away, cp. Is. xiv. 23, found in N. H.; (cp. for the form, מִכְסָּס and קִעְקֵעַ N. H. and Lev. xix. 28, קִעְקֵעַ x. 20, צִדֵּק, II Chron. ii. 15 only, B. S. fifteen times, and Aram.

xi. 2, מִעֲטָה, only Is. lxi. 3 (fig.); תִּלֵּל Piel as in xi. 4 (xiii. 7), in B. H. prob. always Hiph. of תִּלֵּל, deceive, mock, I K. xviii. 27—xi. 4, מִרְרִי, Deut. xxxii. 24, cp. יִם מִרְרִי Amos viii. 10; xi. 12, מִהֲלֵךְ, Pr. vi. 11, highwayman—xi. 12, צָחֶנָּה, stench (Joel

ii. 20) ; N. H. idem ; Aram. צחנתא ; more common word באש
xi. 24, אסון from אסה, to be distressed, Gen. xlii. 4, 38, xlii. 29,
Ex. xxi. 22, 23, always without the article—xi. 29, כלוב (N. H.
idem), Jer. v. 27, Amos. viii. 12—xi. 32, נציץ (ניצין), spark.
Is. i. 31 only.

xii. 5, פי שנים, portion of two, i.e. double, B. S. xviii. 31,
xlvi. 12 ; Deut. xxi. 17, II K. ii. 9, Zec. xiii. 8—xii. 9, בידד ; in
Is. xiv. 31 בידד is used of stragglers in an army, cp. Hos. viii. 9,
Ps. cii. 8 ; here to leave, desert—xii. 16, סחסרות, Ps. cxl. 11
only ; דסע, Jer. xiii. 17, B. S. xxxi. 13, (N. H.).

xiii. 3, נזה, Ex. xv. 2, Hiph., cp. נאיה, N. H. also to adorn ;
here, to boast oneself, (cp. Hithp. of פאר beautify)—xiii. 18,
צביע, Jer. xii. 9—xiii. 22, סבת, to be silent, Deut. xxvii. only ;
here in Piel (Lévi) or Niphal (Peters).

xiv. 1, אבה, ought to be אנה, Is. xix. 8, iii. 26 only ; the
whole verse should read something like ולא אנה על דין נפשו (cp.
xxx. 21)—xiv. 10, עייט, denominal from עייט, a bird of prey ; Qal
found in I S. xiv. 32, B. S. (Hiph.) xiv. 10, xxxi. 15 (16)—xiv.
22, רצע, watch stealthily, only in Ps. lxviii. 17, fig.

xvi. 7, נסיך, prince, Jos. xiii. 21, Ez. xxxii. 30, Mi. v. 4, Ps.
lxxxiii. 12 ; here, priest (in N. H. = prince)—xvi. 19, קצב, in
the sense of base, foundation, only Jon. ii. 7—xviii. 31, שטיין, Jb.
iv. 12 ; xxvi. 14—xix. 1, עיר or עיר, Hithp. Jer. li. 8 ; Polel Is.
xxiii. 13 (only instance)—xix. 2, פחו, wanton, Ju. ix. 4, Zeph.
iii. 4, B. S. xix. 2, viii. 2, iv. 30, (N. H. and Aram.).

xxv. 23, רפיין, Jer. xlvii. 3, (sinking of hands in terror) ;
בשילן, Pr. xvi. 18 (both words in N. H.) ; xxvi. 1, כפל, double,
Jb. xli. 5, xi. 6, Is. xl. 2, cp. פי שנים (xviii. 32) ; note the striv-
ing after novelty and variety ; N. H. kafel—xxx. 12, קשה,
Is. lxiii. 17, Jb. xxxix. 16 only ; Levi suggests here שקקה ; N. H. ;
כפה, Jb. xi. 20, (N. H.).

xxx. 1, נוסה, Pr. xxiii. 21—xxx. 4, חסר, Pr. xxxviii. 22,

v. 21, B. S. also xxxii. 12, (N. H.); xxxi. 13, **דִּמְעָה**, Jer. xiii. 17 only, **תִּזְעַק**, this should be emended to **תִּזְעַק לָהּ**, Deut. xxxiv. 7 and prob. Jer. xi. 7, lit. freshness, moisture, cp. Deut. xxxiv. 7 xxxi. 17, **לֵעַ** or **לִעַ**, Obadiah 16 (Qal); xxxi. 19, **שָׂלַק**, kindle, burn, B. S. xliii. 4, M., **הִשִּׁיק**; xliii. 21, 23, **הִשִּׁיק**; Aram. **שָׂלַק**, to go up in flame; in Ps. lxxviii. 21, Is. xlv. 15 only. Perhaps in this verse, **יִשִּׁיק** (**שִׁיק**) ought to be read: to overflow (vomit), cp. Joel ii. 24 (Lévi).

xxxii. 21, **אֲנִי**, Est. i. 8, (N. H. and Aram.)—xxxii. 26, **בְּצִיָּת**, Is. xli. 12, here the reading is doubtful; perhaps it should be emended to **בְּצִיָּת-לֵצִים** after Pr. xx. 1—xxxii. 30, **הִבִּי**, Deut. xxxii. 14, Is. xxvii. 2.

xxxii. 3, **שֶׁבַע**, Jb. xv. 10, B. S. viii. 9, vii. 14; **צִנֵּעַ**, Mi. vi. 8, Pr. xi. 2—xxxii. 5, **בִּישׁוֹ**, Ex. xxxv. 22, Neh. xxxi. 50; **אֲדָמָה**; **נֵיב**, in B. H. means fruit; here, a variety of ornament; **רִבִּיד**, Gen. xli. 42, Ez. xvi. 11—xxxii. 9, **מִיד** meaning to bore, weary, cp. Pr. xix. 13, xxvii. 15, to be continuous).

xxxv. 18, **בִּישׁוֹ**, restlessness, straying; root **רִיד**, Lam. i. 7, iii. 10, Is. lviii. 7?—xxxv. 26, **בְּצִיָּת**, Jer. xvii. 8—xxxvi. 6, **אֲדָמָה**, Is. xlii. 21, Ex. xv. 11, 6—xxxvi. 25, **עֵקֶב**, Jer. xvii. 9.

xxxvii. 4, **צִיָּקָה**, Is. viii. 22, xxx. 6, Pr. i. 27—xxxvii. 5, **צִנָּה**, Am. iv. 2—xxxvii. 11, **תַּנְחֵל**, Ps. cxvi. 12—xxxvii. 28, **זֶן**, food, Ps. cxliv. 13;—xxxvii. 17, **עֵקֶבֶת** this is perhaps the constr. pl. of **עֵקֶב**, a root which is read by B. marg. and by D. (found in Lev. xxiii. 47 only).

xxxviii. 4, **תִּדְבֹּעַ**, Ez. xlvii. 12—xxxix. 18, **בִּעְצֵר**, cp. I. S. xiv. 6—xxxix. 29, **שֶׁנָּה**, Ps. xxxiii. 14, Is. xiv. 16, Cant. ii. 9, (N. H. and Aram.).

xxxvii. 17, C. Ms. reads **שִׁיבִיט** (N. H. and A.) an extended form of **שֶׁבַע** and found only in Est.

IV. NEW HEBREW WORDS:

x. 11, **קִוִּית**, cp. **קִי בְנִי** Ec. viii. 1: **קִוִּית בָּנִים**, insolence—x. 31, **דָּלִיָּה**—xi. 2, **פָּעִי**, odious, disgraceful, xiii. 22, (Aram.)—xi. 7, **נָזַר**, to censure, blame (Aram.) ; * xi. 8, **שִׁיחָה**, in late B. H., e.g. Jb. xv. 4, Ps. cxix. 99, means meditation, musing; in N. H., conversation; cp. Aramaic **שִׁיחַ** speak, B. S. xiii. 26—xi. 9, **עֵשֶׂק** (**עֵשֶׂק**) iii. 21, vii. 25, xxxviii. 24, xl. 1, 11, business.

xii. 4, **בָּדַל**, humble, modest, from **בָּכַךְ**, to be low, humiliated, Ec. x. 18, Jb. xxiv. 24) or **בָּיַד** to be depressed (Lev. xxvii. 8, xxv. 25-35-39-47, impoverished), here, the word is an antithesis to **וַיִּזְרַח**—xii. 15, **יִצַּק**, Hiph. to make to shine, to appear, (N. H.)—xii. 18, **שִׁנָּה**, (Piel) to change; **שִׁנָּה**, orthography is perhaps due to S. which was before the writer (Smend), B. S. xii. 18, xiii. 25, xlii. 24.

xiii. 2, **נָקַשׁ** in B. H. = strike or bring down (a bird) used only four times; in N. H. = strike or knock (the knees or a door, cp. late Latin *collidere*) Dan. v. 6, (Aramaic) B. S. xli. 2—xiii. 17, **בָּךְ** from B. H. **בָּכָה**, contracted in N. H. to **בָּךְ**, xiii. 17, xxxii. 5, xxxvii. 13, D.)—xiii. 22, **בָּעֵר**, xi. 2, xiii. 21, (**בָּעֵר**) ; **בְּהִיפָיו**—xiii. 26, **כִּי**; Levi makes **וְשִׁיחַ** = **יְשִׁיחַ**: will speak (N. H. **שִׁיחַ** to speak); i.e. solitude will voice the thoughts of trouble (but cp. Sm.).

xiv. 1, **דִּין** = **דִּין** N. H.: sorrow, xxx. 21, 23, 24, xxxvii. 2, xxxviii. 18—xiv. 9, **בָּשָׁל**, poor, being at a disadvantage, weak—xiv. 16, **פָּנַק**, indulge, pamper (Piel only) cp. Pr. xxix. 21, (Aramaic)—xiv. 14, **הִשְׁמָעוּ** (v. 2)—xiv. 23, **צִיֵּת**, hearken.

xv. 7, **נָאֵה**, Piel, (Pilpel alone in B. H.)—xv. 14, **יָצַר**, in N. H. it commonly means impulse: **יָצַר הַטִּיב** or **יָצַר הָרָע** of good or bad tendency in man; this is the meaning here, cp. xxvii. 6.

xv. 18, **סָפַק** suffice or abound, xxxix. 33, Hiph. xxxi. 30, xxxix. 16, xlii. 17. * **שָׁפַק** once in B. H., I K. xx. 10.

* Words so marked are found in B. H. but probably present in our text through influence of N. H.

xvi. 10, אָפָה, Niphal perish (to depart this life)—xvi. 16, בְּרִיָּה, lit. creature; here, men (N. H.) cp. Num. xvi. 30, בְּרִיָּה—xvi. 16, שִׁבַּח, praise, cp. xlv. 1 (superscription); xvi. 25, צִנֵּעַ, here, the meaning is parallel to מִשְׁקָל, in measure; G. is ἀκριβεία, with fine judgment, N. H. Hiph., reserve; accordingly בְּחִצְנֵי means with reserve, care, moderation (Mi. vi. 8), cp. צִנִּיעַ, moderate, xxxi. 22

xix. 1, מַעֲוִים—xx. 4, אָנַם, (xxx. 20)—xxv. 17, שָׁחַר to be black; קָדַר (Hiph.)—xxx. 19, הִנָּה Niph., to have contentment, pleasure—xxx. 23, קָצַפְתִּי, anger; care, grief (Lévi).

xxx. 4, צִרִּיד, xxxii. 7, xxxix. 33? xlii. 2—xxxi. 7, תִּקְלָה, stumbling-block; according to some Grk. Mss. probably in ix. 3

xxx. 12, סָפֹק, abundance—xxx. 16, נִגְנִין, M = greedy (Aram.)—xxx. 19, צָעַר, pain, ache, colic, so render according to G.; תִּשְׁנִין, griping pain xxx. 20, צָלַל, to be clear: here, צִילָל or מִצִּילָל: purified, i.e. moderate; רָאִי—xxx. 29, תַּחֲרִיחַ cp. xl. 5: contention.

xxxvi. 25, זָתִיק, upright—xxxvi. 31, עָרַב, to sink (of the sun) in Hiph.—xxxvii. 10, חָם? N. H. means wife's father = חָתָן; in B. H. חָם, only husband's father; text doubtful—xxxviii. 16, נִייעָה, destruction, the text should be corrected to נִייעָה.

V. WEST ARAMAIC WORDS AND MEANINGS.

x. 8, מַלְכֻתָּא, (B. A.)—x. 26, צִרִּיד, viii. 9, xii. 5, xiii. 6, xxxvii. 8, xxxviii. 1. 12 + +—xi. 18, יָהִיב, Piel of חִיב be guilty, (cp. Dan. i. 10)—xi. 21, קָרָן to rise early, watch early, Aram. קָרָן II;—xi. 34, זָהִיר;—xii. 2, תִּשְׁלִימָה, xiv. 6, xxxv. 13, xxxviii. 8—xii. 5, קָבַל (Aramaic loan word found in late books in B. H.), xv. 2, xxx. 3, xxxvi. 26, xli. 1, l. 12. 21—xii. 11, רָח, viii. 18—xiii. 5, בִּשְׂרִי, to be advantageous, proper (B. A.), Est. viii. 5, Ec. xi. 6, x. 10; xiii. 6, שִׁעֵי, wheedle, fawn upon, flatter, (שִׁעֵי in Hebrew, take delight in, sport, Is. xxix. 9, lxvi. 12+).

xiii. 23, תִּקְלָה, xiii. 23, xxxii. 30, xv. 12—xiv. 4, בִּיעַ exult

xiv. 18, נָמַל, to ripen, mature--xiv. 26, עָפִים (עָפִים), Talmud (עָפִים), cp. Ps. civ. 12, Dan. iv. 9. 11. 18--xv. 13, כְּבִיאֲשִׁית (Smend)--xvi. 3, עֵקֶב, trace, mark (xiii. 26); here, end, extremity--xvi. 8, מִנֵּי (מִנֵּי), neighbor--xvi. 11, חֲכָה (חֲכָה), xxxvi. 7 (M), xliii. 25, xlviii. 14--xvi. 18, רִנָּה, (B. A., Dan. vi. 7. 16; also Ps. ii. 1)--xxx. 11, שְׁחִיתָה, bad acts, follies, Dan. ii. 9--xxx. 23, פִּי, Pacl, to cheer up--xxx. 4, צִרִיךְ--xxx. 8, כִּסֵּן, cp. xliii. 9, מִטְטִינִים, Pr. ii. 4, Jb. iii. 21--xxxii. 13, פָּטָה, depart--xxxv. 26, זֶמֶן, time (B. A. Niph. ii. 6 +)--xxxvii. 10, חֲמִיךְ from חָמָה or חָמָה to see, regard, look askance at; perhaps reading should be חֲמִיךְ, thy enemies, or, as suggested, חֲמִיךְ, thy father-in-law--xxxvii. 11, חֲמִיךְ, merchandise; though the better reading is חֲמִיךְ--xxxvii. 17, עֵקֶב, see III.--xxxviii. 4, פְּשִׁיחָה, diagnosis (cp. פְּשִׁיחָה interpretation)--xxxix. 32, כֶּתֶב (B. A.), Est. i. 22, Ezr. xiii. 9 ++, B. S., xlii. 7, xlv. 5, xlv. 11--xl. 16, נֶפֶשׁ, edge.

SYRIAC WORDS.

xi. 18, חֲתִינִית, Hitp. of חֲתִי II., to be occupied, busy, xlii. 8 M. cp. Ec. i. 13, iii. 10--xii. 13, חֲתִינִית, (xxxix. 30), שָׁנָא (Syriac); xliii. 21, נֶפֶשׁ, fie! fie!--xiv. 5, קָרָה, to keep possession of--xx. 4, נֶאֱמָן, eunuch, xxx. 20--xxx. 12, בִּיךְ, bend, (cp. iv. 7); נֶעֱרִית, youth--xxxii. 9, נֶעֱרִית (cp. xliii. 5); xxxv. 13, לְחָלָה, quadrilateral (Syriac Palpel); it here means to play the hypocrite (cp. Pr. xxvi. 18, madman)--xxxvii. 11, דָּר, a warrior, root (דָּרָה to fight)--xxxvii. 29, for תִּשְׁפֹּךְ, M. and D. have תִּתְחַנֵּן, Syriac verb used only in Ethpaal and meaning desire--xxxviii. 1, רָקָה, Pacl, to please, (honour)--xxxviii. 25, שִׁעָה, entertainment.

B. Evidence of the Vocabulary.

From a review of the results of this investigation, it is perhaps possible to arrive at certain conclusions with respect to the character and originality of the Hebrew text of Ben Sira.

It is evident that the text is at least as late as the latest canonical writings. The words which are common in the Wisdom Literature form a large part of the vocabulary of this Book. In our analysis we have indicated that there are a great number of words which are found only in the late B. H., and another group which have meanings peculiar to the latest usage. The syntax, the loose manner of using *wau*, the confusion of the propositions לֵךְ and לִי , the position of the particles, and other signs of literary decadence, resemble the style of Ecclesiastes. But we can go further and date our Book later than any of the Hagiographa. We find in Ben Sira, N. H., and Aramaic words which are not found in B. H., while the presence of many rare Biblical words may be explained by the fact that they occur in N. H. literature. These observations, alone, would warrant a date many years later than 250 B. C.—the approximate date of Ecclesiastes. For in a book which the author is endeavoring to conform to classical types, so many new words could not occur unless sufficient time had elapsed to make the author unconscious of their late introduction into the language or literary usage. By the use of such words the writer unwittingly betrays his time. The presence of certain words peculiar to the writer may point to a date prior to a settled N. H. idiom.

In addition, we may note the late and Aramaizing constructions of our text; e.g. x. 19, הֵן interrogative at end of sentence; ib. $\text{וְיָדַע לְאֵנִיִּשׁ}$ instead of construct; $\text{לֵי} = \text{οὐκ ἔστιν}$ or gerundive construction, II. Chron. xx. 6.9, Ezr. ix. 25, (frequent in B. S.); xi. 1.3.4, omission of article to designate a class; בְּיָדַי יִשׁ , inverted order; xi. 29, gerundive construction; xiv. 18, שֶׁנֶּחֱמַד אַחֶר , for הָיָה--הָיָה or אַחֶר--אַחֶר ; xvi. 20, תִּקְוֶה--מֶלֶךְ (Jer. viii. 9); xxxi. 28, הָיָה--מֶלֶךְ ; xxxvii. 19, xxvi. 2, לֵי as sign of accus; xxxviii. 17, 12, בְּיָדַי (x. 27).

Again, we have words with new meanings, which we shall

observe below. These words offer some difficulty and their evidence is doubtful. They may imply that the author was not familiar with the classical usage of these words. This seems to be true of the Greek translator, who is much more correct in the translation of late words and N. H. expressions than with the older idioms and terms. The new meanings of words in B. S. may be similarly accounted for, though it is possible to explain these new shades and developments of meaning by late usage. But the evidence of verb-forms is unequivocal. Almost every page has examples of the increasing use of the Hiphil and the Hithpael in place of the simple forms of the classical style. A Piel of Aramaic formation is common. In the following paragraph, we shall have reason to observe another feature of the writer's style. Often a word is used quite properly in its meaning; but we feel that the literary taste which selected it has erred because the word does not blend into the context. Such instances indicate an increasing removal from the classical period.

Again in reading the Hebrew text of Ben Sira we feel that too often the student has become the pedant. Forgetting his didactic purpose, he seeks to display his scholarship. The frequent use of rare Biblical words to express simple thoughts, and the preference of a rare to a more common word, can be explained only by such a supposition (cp. xi. 2, *תנובה* for *טביאה*, *סרירי* for *סר*, etc.). The author is fond of Biblical quotations or paraphrases, and frequently uses an odd or irregular Biblical phrase, e.g. xxxvi. 28, *נע ונד* (Gen. iv. 12) · xxxi. 13, *נם לחה* (Deut. xxxiv. 7). He seeks for novelty and variety at the expense of good form, e.g. xxvi. 1, *בפלים*; xix. 1, *יתקדקד*, in antithesis to *יעשיר*; xi. 16, *השך*, a metaphorical word used with *סבלות* as parallel to *שכל והבין* in the preceding verse. Sometimes without being able to point to any breach of a literary canon we feel that a word is used unnaturally, e.g. xxxi. 14, *יחד*, to unite, here to associate; הבר

seems a better word; **מריד** (xxxv. 16). Some of these peculiarities may not have been present in the original text, as we shall observe later.

So far the evidence of the vocabulary as to the independent value of our text is not conclusive. There are certain facts which might lead us to believe that our Hebrew text is not a translation but is in more or less direct lineal succession to the original. Looking at the vocabulary broadly, we may feel that it reflects a definite stage in the literary history of the ancient language. There are certain words which are peculiar to Ben Sira and seem to reflect the original, e.g. xi. 9, **עצבה**; xi. 12, **אניש**; xi. 34, **שכן**, so xiv. 25, (Deut. xii. 57 perhaps ought to be read **לשכני**), xi. 34, **זר**; xii. 10, **יהלא** (cp. **הלאה** Ez. xxiv. 6); xiii. 10, **הפש**, license of speech; **בשר ידם** (new expression); xxx. 13, **תקלה**; xxx. 12, **תלע**, to be proud, rebel; xxx. 17, **נחתה**; xxxi. 13, **זיע**; xxxi. 20, **צער**; xxxii. 10, **ביש**, modest, humble (xlii. 1); xxxiii. 1, **נכני** (xliv. 20); xxxiii. 2, M., **מסער**?; xxxvi. 20, **מראש**; xxxvi. 25, **נבר** or **נבריה**? Lévi compares Arabic *nibr*, (horrenum), prey; xxxviii. 13, **מצלחת**, success; xxxviii. 25, **שקרה**, care, preoccupation, cp. **שקר** xxxi. 1, N. H. **שקין**, adj., striving, pushing, assiduous; xl. 29, **מנעל**? pollution: root **נעל**, abhor or loathe. But this evidence is somewhat invalidated by the uncertainty of our text and the consequent doubt as to whether we have new words or corruptions of familiar ones; e.g. **מסער**; **עצבה**; **מראש**; **נבר**; (**נמר**), though words like **נכני**, **הפש** are undoubtedly genuine. Again, words which seem to give an individuality to our text because of their rarity or newness are not original, e.g. xxxi. 27, **קדי**, a bad emendation due to Syriac **קדינא**, (note below).

The new meanings of certain words in some cases appear to support the genuineness of the text, e.g. **צדקה** alms; **אחרית** (xvi. 3) children (posterity); **נקש** (v. 3) to take vengeance;

כִּי יִצֵּא בֹ (xxxviii. 17, x. 28); xi. 7.33, כִּלֵּךְ, to find fault with; xi. 3, מִיָּם, moral defect; xii. 12, נִשְׁנֵה, perceive, understand; xii. 15, בִּלֵּל, to prop up (xlv. 24, support); xii. 18, לִהְיוֹת, gossip, intrigue; הָלֵם (to be healthy, strong, in B. S. xlix. 10 Hiph., to make sound, but in xv. 20 (Is. xxxviii. 16), to prosper, or to encourage (Strack)=*παρκαλεω*; Syr Targ. אֲבִי, to make well; G. has the true sense; xxxvii. 29, זָרָה, to scatter, winnow; xxxviii. 4, תַּרְוִיפָה, drugs, medicines; M, שְׂמִיָּם (סַמִּים), spice; M supports the new meaning; xxxix 31, הִתְיַצַּבְתִּי, I have resolved; xl. 29, קִו נֶפֶשׁ, intemperate (vi. 3, xix. 26); xl. 30, שְׁאַלָה, begging; xl. 28, אָסַף, to bury (xxxviii. 16); xl. 28, חַיִּי בָתֵּן, life of a beggar; xxxviii. 4, פְּשִׁיָּה, diagnosis.

C. Evidence of the Versions.

There are other facts, however, which modify greatly our assent to the genuineness of the Hebrew text. Indeed, it seems proper to now raise the question directly whether we have a true text of Ben Sira before us. The reasons are (1) the relation of certain mss. to G. and S., e.g. B in its marginal glosses and notes; C, acknowledged by Levi to be mainly dependent on G; wherefore the discovery of C does not greatly relieve the problems suggested by B. (cp. Margoliouth's hypothesis). (2) Note, too, that Talmudic quotations seem to agree with H. G. and S. as a group or to disagree with them as a group, (cp. article Sirach in E. B.). (3) The fact that mss. have been divided into classes: (a) those that resemble G., (2) those that resemble S.; both showing the influence of versions. Differences between H. and the versions may, however, sometimes be explained as corruptions, misreadings, etc., of the versions or a corruption of the original translation. The Aramaic forms and words of H. are not necessarily marks of originality. In fact no peculiarities of words are a priori proofs of originality. Thus in xiii. 11 the Aramaic נִסְיִן of H. can be emended to נִסָּה and

סננס of Saadia, which may represent the original Hebrew (cp. article Sirach, E. B. foot p. 4648). Ms. D contains no Syriasms or Arabisms and has the appearance of an independent text; yet in vi. 18—vii. 20 it follows G and in remaining couplets is parallel to S. The same is true of the Gaster fragment.

Again, as has been said, with regards to fragments, "there was no time from 200 B.C. to 1000 A.D. when Jewish scribes would not be likely to insert familiar Aramaic words—the more, as the text of B. S. was not protected by canonical sanctity." This may also apply to translations. G or S may have been translated into Hebrew by words from N. H. Moreover, at present, the N. H. vocabulary is not to be sharply defined. It is hardly possible to draw the line distinctly between new Hebraisms and Syriasms or Arabisms, i.e. to say between the later influence of Arabic and Syriac, through literature and conquest and the earlier percolation of these words into the Hebrew vocabulary through other than purely literary and governmental influences. Even where H abandons both G and S and goes its own way, there is no necessary conclusion that it is independent, e.g. in xxxi. 2 סיד as a verb is not found in O. T. although סיד as a noun meaning counsel occurs. The text has סננס סננס opposed to סננס. The parallelism is not good; סננס סננס should be emended to סננס (cp. B. S. xlii. 12), and the meaning is: Reproach drives away a faithful friend, but he who exchanges familiar counsel loves you as his own soul (i.e. strengthens friendship), cp. G. xxii. 22 where ἀλλαγὴ translates סננס, and μιστηρίον ἀποκαλυψεως = סננס סננס; and note vii. 14 where Syriac for סננס (= סננס) has סננס. We must remember that H based upon G would have its vicissitudes just as G, based on original H., e. g. in xxv. 17 H. agrees with most codices of G.: "like a bear," but Codex B of G and S.: "like sackcloth." It is evident that H. depends here on the former or a similar Ms. while G. B.

and S=σάκκος· ἄρκος may be a corruption of σάκκος· cp. xl. 1d where H. follows G., which has probably substituted אֶסֶן for אֶיִן (xl. 3b).

It is interesting to observe how H reads when S. omits a verse. In vi. 28b, 29 (Lévi), omitted in S., H. follows G. So in chap. xi., where H. although corrupt is undoubtedly like G.; xiv. 21, also is omitted in S., but H. follows G. Note the remarkable agreements in the texts with little or no corruption. Another remarkable case is ch. xxxi. 24. This is wanting in the Syriac, but in H. it is a direct translation of G. with all the mistakes of G. H. has subsequently become slightly corrupted, but a few emendations show it to be exactly as the Greek. G.: *πονηρῶ ἐπ' ἄρτῳ διαγογγύσει πόλις καὶ ἡ μαρτυρία τῆς πονηρίας αὐτοῦ ἀκριβής*. H: דִּיעִי נֶאֱמְנָה רַע לָחֶם יִרְנֵן בִּשְׁעֵי דַעַת [רַע לֹא נֶאֱמְנָה]. It is evident that H follows G. both in this verse and the preceding one where עֵל has been missed; cp. Syriac, vs. 23, עֵין (cp. Pr. xxii. 9) for מִיב עֵין (so מִיב לֵב and מִיב בֶּשֶׂר = benevolent, in B. S.); also xxxii. 7 (Lévi), omitted in S., where H follows G.; so vv. 3.8.12. Note, too, that where G. is in error H is often confused, e.g. in xl. 29 H. is corrupt and G. corrupt, a probable attempt at emendation. In xli. 14, xli. 16 G. and H are both wrong. In xlii. 16 probably both G. and H. are wrong, H being an attempt at emendation: For מְלֵא כָּל מַעֲשָׂיו (כְּבוֹד (ו) מְלֵא כָּל meaning, the glory of Jahweh fills all his works, G. had read: all his works are full of his glory. H., translating כְּבוֹד after the Greek order at first, was subsequently troubled by the syntax and substituted עֵל. In xlii. 25 neither G or H is clear. In xl. 16 G and H are not exact; G. acc. to Levi suggests כֹּהֵן בְּלִי מִיָּם (cp. Jb. v. 11). In xiv, 1 G. H. and S. are all in error and H. contributes nothing. We should expect in a condition of such general corruption that out of three texts one ought to give light, but H is as inferior as the rest.

first place, it is outside of the line of thought; and, in the second, it introduces a contradiction; for, if God raises a man, what is the significance of this warning about the evil effects of a bad governor? In H. נבֿר and נבֿל are parallel, but v. 6 in H does not add to the thought of 5a by saying that because Jehovah has control of every man, he will put his glory upon the face of the ruler; and this is more absurd in the Greek where *evodia* occurs for מִשְׁלֵת. It seems to me that in these two verses we have two variants of a lost original. We may restore it thus: (a) בִּיד אֱלֹהִים מִשְׁלֵת - הַכֵּל. בִּיד is supported by Syriac and also מִשְׁלֵת. (b) וְלִפִּי עַת מוֹעֵד יִשְׁנֶנּוּ הַדָּוָה; for עַת מוֹעֵד cp. 2 S. xxiv. 15. The whole will then mean: "In the power of God is the rule of the universe; according to the appointed time his glory will be exalted." By such a text we can explain נבֿר and תבֿל as additions to complete כֵּל; the corruption פְּנִי (*προσώπῳ*) as from לִפִּי; מִחֲקֵק, what is appointed, as another form of מוֹעֵד; and יַעֲמֵדוּ as a corruption of מוֹעֵד. The pious sentiment of this verse is parallel to others in the book, as when the author prays for the return of the scattered tribes of Jacob—the prayer of a late Hebrew for the vindication of Israel before the world. That such a thought should occur at this point is not strange, since we have a similar verse at the end of xliii. and in xliii. 5. Like those verses, too, this verse forms a transition to a new thought. In the preceding verse the author may have been cautiously referring to the government of the day and, therefore breathes this pious hope of Judah's Messianic days. For a translation from Greek cp. ix. 8 לֹא לִי (יִפִּי) = ἀλλότριον.

A comparison of H. and Saadia gives the following result: Sometimes Saadia supports H. but even then, with variations. At other times, Saadia seems to be a free translation of the original. Hence there is no clear evidence from Saadia. The Talmud has about the same value as Saadia. Saadia and the Talmud

are not exact reproductions, but in some cases are free, and in others reflect a text already corrupt.

An interesting problem arises in ix. 9, where H. G. S. and Talmud disagree. S. translates the verse twice, x. 8 and v. 10, and agrees with Talmud; v. 7 (a) in S. is a variant of Talmud (a); v. 8b has no relation to Talmud; G, *συμβολοκοπέω* = זלל; cp. Pr. xxxiii. 20, where זלל parallel to סבאי יין. G. and H. suggest the following, קם בעלה אל תטעם ואל תסבא קמה שבר. Talmud has a free translation of סבא; and so G. and S.

H has sometimes additions that have corrupted the text, e.g. in xi. 10 cd, a verse that contradicts the preceding one. xi. 29 ii. is from Jer. v. 27. xi. 6 is a repetition of xi. 5 (where על לב = קל, N. H., humble, oppress).

In conclusion, we may say that while H. contains some of the remains of an original text, it has become so corrupt that for purposes of criticism it has little value in addition to that of the versions. In most instances where the versions have become corrupt or reflect a corrupt original, H gives us no help. The many lacunae in H. have been filled by translations from the versions. Emendations have been made on the basis of the versions. The marginal notes are often the readings of equally corrupt texts; e.g. cp. the relations of B. and C. The text represents an attempted restoration of the original on the basis of some faulty remains and the versions.

The text became corrupt because of the neglect which it suffered during the earlier years of its existence. It was not included in the Canon, and (Levi ii. p. xl.) it was prohibited by the doctors of the Talmud. Subsequently it grew into general favor. The Latin Vulgate calls it *Ecclesiasticus*—the book par excellence for church reading. The fact that our fragments were found in the Genizah of Cairo,—a sacred depository of half-worn texts, shows the esteem in which the book was held in later days. We are not surprised, therefore, that great efforts were made to amend the neglect of the past and to restore the original by all means possible.

VITA.

I, William Robert Taylor, was born in Port Dover, Ont., in 1882. Passing through the Public and High Schools of Port Dover and Simcoe, I matriculated in 1900 in the University of Toronto, and entered upon my studies there in the same year. After pursuing an honour course in the Classics and in Semitics, I graduated in 1904. In 1908 I completed the theological course of Knox College, Toronto, and was appointed assistant to Rev. G. C. Pidgeon, D.D., now Professor of Pastoral Theology in Westminster Hall, Vancouver, B.C., and then the minister of Victoria Church, West Toronto. During the session of 1909-1910, I held a Fellowship in Semitics in University College, Toronto; and in the present year I was nominated to the chair of Old Testament Language and Literature in Westminster Hall, Vancouver, B.C. In my Semitic studies, I am indebted especially to the kindness and inspiration of my esteemed Professor, Doctor J. F. McCurdy, University College, and to the late Doctor R. G. Murison, of the same institution, as well as to Professor J. E. McFadyen, of Knox College.

